DOCUMENT RESUME

ED 233 456 EA 015 878

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TITLE Principals, Whither Will You Lead Us?
PUB DATE Apr 83
NOTE 23p.; Paper presented at the Annual Meeting of the National Catholic Education Association (80th, Washington, DC, April 4-7, 1983).
PUB TYPE Viewpoints (120) -- Speeches/Conference Papers (150)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *Administrator Role; *Catholic Schools; High Schools; *Leadership Responsibility; *Principals; Public Affairs Education; School Role; Social Change; Social Problems; *Values Education

ABSTRACT

In addition to acting as good day-to-day administrators, principals of Catholic high schools should be leaders in the area of ideals, expressing and putting into action perceptions that remain below the level of consciousness of others. They may choose that their schools emphasize more important values, perhaps at the expense of traditional school activities. In order to challenge students and faculty to deeper insight, they should speak out on societal conflicts and place capable students and faculty in responsible roles, creating outlets for their potential through service and meaningful new rituals. Principals should reevaluate overglorified activities such as athletics and publish statements on the role of athletics in their schools. They should organize preventive programs, promoting, for example, an awareness of the risks of alcoholism by encouraging public discussion. In addition to addressing the problems of poverty, nuclear arms, abortion, and war, principals should support the multicultual needs of society and act as a ballast in the technological revolution. They should perceive the dwindling clientele of Catholic high schools and lobby for tuition tax credits to increase Hispanic and Black enrollment. Through their questioning, principals can help form a general conscience. (MJL)

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PRINCIPALS, WHITHER WILL YOU LEAD US?

Terence McLaughlin

Paper presented at the Annual Meeting of the National Catholic Education Association, April 1983.

EA 015 878

NCEA
April, 1983
Br. Terence McLaughlin

PRINCIPALS, WHITHER WILL YOU LEAD US?

I am speaking to you today as school leaders. Too often, it appears to me, high school administrators like yourselves fail to realize the opportunities that you have to demonstrate dynamic leadership. This presentation, "Whither Will You Lead Us?", strongly implies that you can lead and that you set a definite direction by your leadership.

Not long ago, while driving in the Twin Cities (Minneapolis-St. Paul), I noted how the windshield wipers were having a difficult time in swishing away the heavy, wind-driven rain. It was really quite stormy. At the same moment, a weather forecaster was announcing on the car radio that there was a 30 percent chance of rain in the metro-area. Most probably, someone in a windowless studio, reading off old reports, was attempting to serve as weather prophet. Sometimes you, as practicing administrators, may feel that some of the reports that you receive from central offices, or from national educational organizations, are written by people who are not really in the pulse of the educational ferment. You might be already experiencing difficulties which these agencies are warning you are only on their way. We need our central offices and agencies for good research, solid data reporting, and for definite direction and motivation. However, we must not overlook the many valuable insights that arise from our own personal experience.

Your experiences should qualify you to make leadership statements, but so often your day-to-day managerial tasks do not permit you the opportunities to take a longer look at what might be done. These daily managerial concerns often do not even permit you the time to reflect on how educational leadership is changing or even give you the time to note what the job might be doing to you personally.

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"The form of management learned by everyone in America doesn't work any more," so says Michael Maccoby, author of a respected book on Leadership. His research should be of concern to educators because his findings indicate that executives seem to undergo a personality change which results in less a sense of caring and empathy for others. When informed of this finding after the study was done, the executives seemed surprised and wanted to know what could be done about it. Apparently they undewent this change unconsciously.

Gordon Cawelti, writing in Educational Leadership, stated that educational leaders would probably fare better than corporation executives in terms of social consciousness. But, he says, it has always bothered him that school leaders remain silent on substantial social issues of the day. Normally, only the politicians and a few folks of liberal or conservative persuasion are heard through the media on such issues as abortion, welfare, taxation, or integration. He asks why educational leaders do not speak out.[1] He is addressing this question to public school administrators!

I feel that secondary schools across the land would receive good grades for what they are doing. The principals are generally doing things right. My question is: Are we doing the right things? Anthony Podovano's comment that a good leader is not necessarily the person who does things right, but rather the person who finds the right things to do, might set the tone for this presentation.[2]

A study on effective schools again reported in Educational Leadership cautions that secondary public schools cannot rely on technical fixes to become more effective. They may need to make choices that will make them less effective at some of the things that they have traditionally done. The value decisions that high school staffs seem to be faced with are whether they are willing to stop doing some of the things they do now in order to do other things better.[3] Yes, we must ask ourselves the same

question: "Are we willing to become less effective in some of the things that we have always done in order to do more important things better?"

What we want to do today is to generate some critical thinking on the kinds of leaders that are needed today if our schools are to make a real impact on our students. We seem to have too many "business as usual" schools today. Things seem to be going o.k., people are generally happy with us, we have strong parent support, we have many followers so we can become quite complacent. It may be well for us to paraphrase Plato and ask, "Am I doing a good job because I please the students and their parents; or do I please the students and parents because I do a good job?"

Did it ever occur to you that we need more than followers? Anthony Compolo takes off on this point when he describes the Frenchman Blondin's tight rope walk over Niagara Falls in 1861. Blondin, the greatest of the aerial artists of his day, inched his way along the cable for hours and finally reached the opposite side, to be received by a shouting crowd. As he stood above them on his makeshift tower, he finally was able to quiet them down. He then asked the crowd if they really believed in his skill as a tight rope walker. They shouted back in almost one voice, "Yes, we believe." He then told the crowd that he would carry one person back on his shoulders, and he asked them who would be that volunteer. He waited, and waited, and finally one volunteer stepped up. Thousands of believers, but only one disciple. And Blondin put this man on his shoulders and slowly maneuvered his way back over the falls on this 2" cable. We don't need followers; we need disciples.[4]

We need a certain type of administrator if our schools are to be concerned with truly great things. We need more than day-to-day managers or operators. Certainly, for a good school today, capable managers and operators are essential. Our schools could have a terrific future if these skilled managers were also people who had a vision of what might be.

Robert Greenleaf, author of Servant Leadership, develops this theme. He mentions that schools will perform well in the short run as the railroads once did with an all-operating management. But for the long-run, good performance, able conceptualizers, rightly placed in the school's administration, are essential. To build and to maintain a really good school today these people must be placed in decision-making areas where their performance will be felt. Otherwise, the school will most probably focus on superficial programs and be quite satisfied because they are performing them so well.[5]

John Gardner, in a talk before the Hubert Humphrey Leadership Institute in Minneapolis, expressed the same idea. He mentioned that leaders must be renewers. Leaders cannot just continue to be "servants of what is" instead of "shapers of what might be." It is not bad to be "servants of what is," especially if "what is" happens to be a good school. But the problem is that school administrators can become prisoners of "what is" and not look to see "what might be." Some of the school's leadership must become sufficiently independent of the system to help the school to change and to grow.[6]

And staying with Gardner for a moment, of all the things that must be renewed, none are more important than the goals and values that move people to action. Leaders must conceive and articulate goals in ways that lift people out of their petty preoccupations and unite them toward higher goals. You as a school administrator must assert a vision of what your school might be, and you must help your people to know what they can be at their best. You have a role in creating the climate of opinion that exists in your school. You must call for effort, drive, and the discipline that makes for great performance.

John Huge, in his talk at the NASSP convention, "You are the Difference," stated that if you have been in your present position as principal for the past three years, you are responsible for 60 percent of what happens in your school, intended or unintended.[7]

In a sense, we are asking you, the practicing principals, to get involved in some theory--in contemplation, if you will. We might use the words of W. J. Bouwsma to challenge us today. Really, this is our theme for the whole presentation.

"The role of the educational theorist may be somewhat like that of a statesman, not so much to create a new ideal for education as to sense what is already present in a latent form. His/her greatest talent, aside from his/her articulateness, is the ability to perceive with skill and sensitivity the changing needs of the time; thus he/she expresses, clarifies, and consolidates perceptions that have remained, for others, still below the level of consciousness.[8]

This is the challenge for us today--to lead our school by putting into tangible positive programs what still remains below the level of consciousness in so many of our people (students, faculty, parents, our wider public). As Bouwsma states, the ability to do this, like the ability to manage the tangled affairs of states, requires talent of the highest order. You will be running ahead of public opinion in your school, with your faculty, students, parents, and school boards. But you are the leaders! You don't become leaders by watching a parade and then running out and getting in front of the marchers. You become a real leader by starting the parade!

To be the administrator who can accept this challenge--the challenge to lead his/her students, faculty, parents, boards, the larger community--by putting into tangible positive programs what still remains below the

level of their consciousness, requires great insight. You must first recognize the reality which exists in your school and in the larger school community and at the same time give your people a glimpse of what really ought to be. You need a good mix of realism and idealism.

You must be a good day-to-day administrator, and more. You must have a good academic school, and more. You must have your feet on the ground and be recognized as a solid manager of curriculum, plant, finance, and development. You must be a good personnel and program administrator. This base is important if you are to try what I am suggesting today. If you do not already have good managerial skills and you attempt to implement some of these concepts, you will just be crossed off as a dreamer, a flake. You must be able to handle the reality of the moment as you lead others to the ideal that can be.

Note how the bishops have been wrestling with the problem of nuclear arms. The ideal is clear--a world without destructive weapons focused on anyone. The reality--the fact that some countries already have such weapons--cannot simply be shoved aside. As you attempt to deal with both the ideal and the real and come up with a position to bring about attitudinal change in your school community, you must deal with the problems which exist as you move toward the ideal which you so greatly desire.

Your school must be a really good school, and more. It must be academically sound and with students alive to religious influence. This is your base. Good administrators with vision who operate from a good school base can raise the level of consciousness and set the direction for greatness. If you do not have a strong academic school as you pursue various other kinds of programs--all in themselves good--you may just have a social sandbox, or a religious off-the-street club; but you do not have a school.

The alternative to surfacing what lies just below the level of consciousness in our school community members borders on neutrality. If our schools stay low-key, untouched by anger at some of the things which are happening to our students, we run the risk of developing students who will remain untouched by the injustices to which they should react. Our non-directive, non-critical approach can make our schools seem to support the lowest standards that exist in society. I recently saw the ideal bumper sticker for many Catholic high school administrators. It had a flashy border and was blank. It's for those who don't want to get involved in anything!

Jonathan Kozol, writing more than ten years ago, strongly challenges schools on "neutrality." He said that students can only "choose" for what they see as choices. Students will not spontaneously ask to learn about things they have never heard of. If you, the administrators, are speaking out on issues and challenging your students and faculties, your students and faculties are going to ask totally different kinds of questions. Your students will be exposed to a wide area of intellectual and moral provocation if their curiosity has been challenged by non-neutral teachers. Your faculty, parents, and boards should be challenged by your deeper insights into what life is all about. As Kozol mentions, great insights come to students when teachers and administrators are in a state of ethical rebellion.[9]

Our Catholic schools must be counter-cultural. We must challenge our students by discussing with them the conflicts that exist in society. We must challenge them also to face the contradictions in their own lives which collectively form part of the larger problems in society. Today, as students in class talk about preserving the environment and fighting pollution, perhaps just after they have left a smoke-filled school washroom, they must be reminded that the roots of the problem are nearby. Or when

students talk about the destruction of our natural resources, but remain silent about fellow students who are destroying one of our greatest resources--the human mind--by drugs, they also should be challenged.

Now for some challenges to you the administrators. I want to talk to you about those perceptions that lie below the level of consciousness for perhaps most of your school community. I want to challenge you to place in significant roles those students and faculty members in your schools who have the potential to become carriers of responsibility. I want to explore a few ideas with you and--in many cases, I'm sure--support those of you who are already daring to speak out and to lead others in really meaningful pursuits.

To begin this phase of the presentation, it appears quite fitting to start by discussing ritual in your schools. Washington, DC is steeped in ritual. This is a great place to be when speaking about it. Who among you can forget the ritual here in Washington almost twenty years ago during the funeral services for John F. Kennedy? The gun carriage bearing the flag-draped coffin, seven horses with blackened hoofs, another horse at their side with an empty saddle, the stirrups reversed; the beat of the drum--the symbolic, the real--both visibly shaking the audience street-side and TV-side.

Your schools have rituals also, but in too many schools today it appears that many of the rituals of the past have been dropped as "corny" and not replaced by meaningful new rituals. We may need to start new, significant ones. The National Honor Society has an impressive ritual--the symbolic and the real. Investiture means something--students are expected to be different after the ceremony--their leadership is something that they have pledged to the school. It is up to us to challenge these

students who are carriers of responsibility and furnish them with outlets for their leadership potential.

I had a Jewish principal who was also a student in our administration program speak to the rest of the class about the Bar Mitzvah ceremony of the Jewish tradition. This was a real eye-opener. As you know, the Bar Mitzvah is a solemn Jewish ceremony held to accept the Jewish boy, at age 13, as an adult member of the Jewish community. He completes a serious study of Judaism before the ceremony and, as part of the ceremony, he demonstrates his knowledge of Judaism. This is terrific ritual--the real and the ceremonial. The boy is expected to act differently after the ceremony--he is now to act like an adult and will receive adult treatment. We had a very interesting discussion afterward on the western mentality in which teenagers are expected to be free spirits and not held to serious accountability. Maybe our Confirmation was supposed to introduce the teenager to this kind of serious thinking.

Can it be that the prom, the ring ceremony, the homecoming queen crowning, or athletics are the best that we have to offer as rituals? Notice the interest put on these activities by so many of the students--but we usually do a good job of educating them into this. Most probably it all started by some enthusiastic moderator, who is no longer at the schools, and now it is a social tradition that no one dares challenge. We must ask ourselves just what serious rituals of a religious, academic, service or social nature exist in our schools.

Did it occur to you that your school rituals may be glorifying the already over-glorified? Anthony Compolo spoke to the Upper Midwest Educational Conference in 1981 on this topic, and what he says about glorifying the over-glorified will shock your faculty. Your faculties will be touched by anger at some of the things that are happening to your students.

He speaks of the truly great people in your school who no one seems to really care about because they just do not fit into the prevailing school rituals.[10]

This is a challenge for to raise the consciousness of your students and faculty by extending your care horizons to include so many really good people in your schools who have no ritual in which to participate fully. Note how many of your awards are given for honors that only a very few can attain, or even strive for. The leading scorer, the queen, valedictorian--what percentage of any school can really strive for these honors? We should put in place an award program for those qualities that everyone can strive for--academic improvement, service to others, service to the school, honesty, good attendance, and religious concerns. These kinds of things should be held in honor and respected. We may have created an elitism by often putting more value on the characteristics which only a few can attain instead of putting value on the qualities within the competence of the vast majority.

It follows that we should take a look at our students' attitudes toward service and examine our responsibilities in this regard. We might be failing our students by not asking enough of them. If we ask for mediocrity and superficial concern, that is what we will get. Our students need to be challenged to greatness.

Sydney Harris, in a column this year, published the results of a small sampling of eighth grade students by World Almanac. The eighth graders, now probably frosh in some of your schools, were asked to name their top thirty heroes. There was not a single name on the list who was not an entertainer or a sports hero. No statesperson, author, scientist, teacher, doctor, or astronaut. No one would care to model himself or herself upon a figure who has made a real contribution to the world.[11]

Our current culture of success must be balanced by an appreciation of what greatness really is. A nation that does not respect and reward real accomplishment is in serious trouble. So, might I add, is a school which does not reward serious accomplishment.

To balance the student scene, I wish to mention some of the accomplishments of public high school students in Chicago. One girl told of how she was inspired at the age of 10 by a book she read about Helen Keller. She has now, in high school, started to work in volunteer programs for the deaf. Another girl spent part of her school year working with mentally retarded children and has started a mini-course to help other students who are interested in this type of service. Still another, who is interested in social work, helps senior citizens by shopping for them and spending time with them during their moments of loneliness. These students surfaced as a result of an award given by the B'Nai B'rith Society.[12]

I know that many secondary schools, especially in the Midwest, give their juniors the ACT--American College Testing Program. But I have noted how few principals look at the summary page which tells what the students think about their school programs. The test is usually given by the counselors, the results come back to the counselors, and seldom is a report made to the faculty on anything except the academic scores. There is really some rich material here that you should study.

The students are asked to evaluate their high school experience--the curriculum, the teaching, the school policies, discipline, facilities, and others. An area of concern here today is their rating of their own community service during their high school days. They are asked if they have taught in a religion program or helped in a church service on a regular basis, whether they have worked in a hospital or home as a volunteer, if they have been active in a neighborhood program, or participated in a

program to assist children who were handicapped mentally, physically, educationally, or economically, or if they have engaged in any other kind of service. The last two ACT reports that I looked at were embarrassing. Community service ranked last in nine areas of student accomplishment. I have had principals analyze their school test scores and evaluations. I can assure you that this has been a real eye-opener for many administrators.

I mention this because I believe that we have many students in our schools who are potential carriers of responsibility. The question is: Do we challenge them enough? What programs do we have to bring out their latent goodness? They can have a really tough time in a school which hypes the superficial and glorifies the already overglorified.

In this discussion of students being challenged through service, there is no request being made for anyone to place less emphasis on intellectual skills in the classroom. As Jerome Kagen mentions in his article, "Moral Formation of the School," the plea is to add to this symbol of virtue other acts and qualities that are more easily attained and fill a deep social need. The introduction of practices that permit students to gain a sense of virtue through actions that are not strictly academic will not make for less competent scientists and doctors. It can only make them more helpful, more Christian.[13]

Let's just take a few moments to look at an activity that has been part and parcel of our schools since they began--athletics. Maybe it is time for us to review its status in our school programs today. I am not saying to get rid of athletics. If the sports program gives an educational account of itself, it should stay.

I personally feel that the time has come for school administrators to make public statements on how the athletic programs of the school fit into

the academic and Christian community. Again, I am not saying that athletics do not fit into this learning community. I am saying that, as administrators, you should be able to show how they do.

I know this can be an emotional issue in some of our schools. But I am willing to wager that in our schools there are people who may want to ask questions about sports, but they dare not challenge the sacred. The Greeks demanded skill and morality in their athletes--and schools did, too. Maybe we should show how this is still being done today. Are some of our schools being used as farm systems for college programs? What is the proper conduct for a high school athlete? How do we help our athletes to draw a distinction between their conduct and the conduct of so many of the role-model athletes--be they tennis, baseball, or football stars? How and where does a sports program fit into the school's philosophy statement?

This past football season a football player in the National Football League was quoted as saying, "We play a violent game. Sometimes I wonder what on earth am I doing out there playing this violent game? Before every game I get down on my knees and say, 'God protect me.'"[14]

If a predominately White school has a predominately Black basketball team without the same sprinkling of Blacks within the study body, one is apt to wonder what the school policies really are. Are we part of the sports circus where people can escape the realities of life? A writer in the Christian Educators Journal mentioned that real conversation in some schools is submerged in empty talk of the latest sporting event, while crying injustices are ignored in a fairyland of athletic achievement.[15] Can we explain why so many girls' athletic programs imitate the boys' programs in their competitiveness, individual showpersonship, and reward instead of emphasizing the team effort, cooperation, and personal health habits? How do we control aggression through our sports program?

I know that you as a school administrator stand between two misinformed publics. On the one hand are the "rah rah" people who judge the school's worth by its athletic successes, who want coaches fired, and who relive their own lives in their children's sports. On the other hand we have the group who sees athletics as a total waste of time and money and out of sync with the aims of a Catholic school. I said that both are misinformed extremes. You are the person who can inform them.

I feel that each high school should have a published statement on the role of athletics in its school program. This, I feel, is needed, for you, the coaches, the athletes, the school, and the wider public. Otherwise, you may be suspect by the more serious thinkers both in your school and outside the school. I know of some state high school athletic associations that would like to hear from us on this score. Some bad situations have recently occurred in a few of our Catholic colleges this past year. It would seem that those programs were not checked against the school's philosophy statement often enough. We should not let this happen in our school.

Another question I have for you. What are you saying about that respected drug, alcohol? I do not need to tell you that high school students today are having a problem in using alcohol. The question so many principals ask is, "What can I do about it. Drinking doesn't start in the school." Again, I feel that we must speak up and not only state the school's position on student drinking, but offer help to those who are in trouble. Those ever-so-happy beer commercials on TV can be leading some of your students to their destruction.

Obviously, we have to change some attitudes. Some of our statements could include the following: Only 3 percent of alcoholics are on skid row. The other 97 percent are the so-called "nice" people. Catholics comprise a disproportionably high percentage of the alcoholics of the country. The

median age for starting to drink is 13--which means that half of our youth start to drink before that age. Girls seems to progress more rapidly than boys in the addictive process.[16]

Really, there is little chance that we can be of help unless our schools really come to grips with the problem. We must not be afraid to say that unless general consumption is lowered, individual consumption will not drop. Countries with the highest consumption of alcohol have the highest rates of alcoholism. The obvious must become significant. Unless all of us who surround these students--the homes, the schools, the parents, the faculties--cut down on our consumption, we cannot expect our youth to do so.

One way to approach the problem is to start talking about the problem with your faculty. Get their feelings out into the open. Then open the sessions to some parents, and later to students. From these meetings something will happen. Statements will be made. The knowledge that such meetings are taking place will promote awareness. The contradictions will surface, be they parent parties at school, alumni gatherings, homecoming weekend parties, proms--and attitudes will slowly begin to change. All of this will take years--it is a slow process--but wouldn't it be wonderful if you were the person who got it all started in your school community.

We cannot any longer work with just the casualties of our culture. We have to set in motion programs which will prevent some of our students from becoming these casualties. A statistic given a few years ago was that 13 percent of federal funds allocated to community mental health funds was currently earmarked for programs of a preventive or developmental nature. The remaining 87 percent was spent on the casualties of our culture.[17] We, too, will find ourselves spending too much of our time and effort working with the casualties of our culture unless you start organizing programs of a preventive nature.

We cannot in a presentation such as this touch upon all the areas of concern that we should introduce to our students. Nor can we expect our students to face all the problems that exist in their society. They will have a whole lifetime to do this. Besides the concern for the poor, the peace issue, nuclear arms, abortion, there are a few other issues which we can at least surface for our school community.

There is a need today for us to address the multi-cultural needs of society. By multi-cultural, I am referring to race concerns, sexism, the aged, and the handicapped. I am including any group which is denied the power base that it needs to have a voice in how they should live.

We can also serve as a ballast in our society in the technological revolution that is upon us. Some educators speak of education being a thermostatic activity. When the culture moves too far in any given direction, education acts as a counter-balance to move it back to a more sane position. We must decide whether we are to become pro-active and get involved in the revolution or be reactive and wait to see what the non-educators do to us.

John Naisbitt in his book Megatrends challenges us to take a broader look at what we are doing. He suggests that one way to do this is by applying "The Law of the Situation." This term was coined in 1904 by the first management consultant in the U.S., Mary Follett. She persuaded a window shade company she had as a client that the company was really in the light-control business. That realization expanded their opportunities enormously.

He states that one business that did not understand the Law of the Situation was the railroads. He explains it this way. We all know that the railroads should have known they were in the transportation business and not just railroading. It was not so long ago that the railroad industry was the largest in the U.S. economy, and we were celebrating the Pennsylvania Railroad as the best-managed institution in the country. But times changed.

We started to build big trucks and highways for those trucks and then jumbo jets. Even when the evidence was overwhelming that trucks and airplanes were the wave of the future, railroad men remained, as Harvard Professor Theodore Levitt has written, "imperturbably self-confident." They thought they would go on forever. So did the people who continued to hold railroad stock.[18]

Do you realize that something similar may be happening to secondary schools now? So many Catholic high schools, it appears, do not have sufficient diversity in their clientele to survive on the American scene. Maybe, as Naisbitt indicated about the railroads on the transportation scene, our practices encompass too small a segment of the educational community.

If I were to ask each of you now to stand up and tell this group what percentage of the United States White population is 18 years old and younger, what figure would you give me? Remember, this is the group that so many of your schools serve and to which you rely upon for your support. Would you believe, 27 percent! Yes, only 27 percent of the American White populations is 18 years old and younger.[19] Private schools in the United States serve about 10 percent of the youth of the country, so you do not even have 90 percent of this group as your future market. Then, in this group, only a percentage is Catholic, and a small percent of these will be wealthy enough to afford your schools. So all these beautiful possibilities which we have been speaking about may exist for just a short time into the future.

The obvious must become significant. Unless you can attract more Hispanics into your schools--Hispanics, 18 years old and younger, comprise 47 percent of the Hispanic group in the United States--and Blacks, whose 18 year old-and-under students comprise 35 percent of the Blacks in the United States, we don't have a future worth speaking about. I have been confused for years to note the complacency among secondary school administrators who do not see what lies ahead. Why aren't we speaking out,

writing, calling our congressmen, meeting with them, and challenging them to support tuition tax credits or vouchers? How can the Hispanic and Black communities send their children to our high schools? Your development programs and scholarship aid programs will help for a short time, but your school cannot handle this financing alone. Even if tuition tax credits were granted only to those who qualify for Title I assistance, this would be a tremendous help to these communities and to our schools. We must quit dreaming and get out in front and fight.

To sum up, we are to surface those things which lie just beneath the consciousness of so many of our people. Listen to some of these phrases which have been running through this presentation or are suggested by it.

"What are the second class values to which my school may be giving first-class allegiance?"

"Maybe my school will need to make choices that will makes us less effective at some of the things we have traditionally done so that we can do other more important things better."

"A good leader is not necessarily the person who does things right, but rather the person who finds the right things to do."

"We don't need believers, we need disciples."

"Leaders cannot continue to be 'servants of what is' instead of shapers of 'what might be.'"

"Your greatest talent is your ability to perceive with skill and sensitivity the changing needs of the time; thus you express, clarify, and consolidate perceptions that have remained, for others, still below the level of consciousness."

"Great insights come to students when teachers and administrators are in a state of ethical rebellion."

"Are many of our school programs designed to glorify the already overglorfied?"

"Who are the students and faculty members in your schools who are carriers of responsibility and people who we are not now challenging with meaningful opportunities?"

Michael Warren quotes from an article by Hannah Arendt who explains that by our questioning we help form a general conscience. "When everyone is swept away unthinkingly by what everyone does and believes in, those who think critically are drawn out of hiding because their refusal to join is conspicuous and thereby becomes a kind of action."[20] Our school programs can form this conscience for our wider community.

We, as high school administrators, must stand beside this position. We must surface those things which for others remain latent. We must go home right now and fill in the bumper stickers!

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